

"His whole being was full of spiritual energy and unction, and on his first tour multitudes flocked to hear him, and many seemed pricked in their hearts. The multitudes thronged him and followed him, and, like his Master, he had no leisure so much as to eat; and once he preached three times before he had a chance to breakfast. He was wont to make four or five tours a year, and saw tokens of interest that impressed him with so strange a sense of the presence of God that he said little about it, and scarcely understood himself. He could only say "It is wonderful!" He went about like Jeremiah, with the fire of the Lord in his bones, he could not stay.

In 1837 the slumbering fires broke out. Nearly the whole population became an audience, and those who could not come to the services were brought on their beds or on the backs of others. Mr. Coan found himself ministering to fifteen thousand people, scattered along the hundred mile coast * * * Titus Coan was made for the work God had for him, and he controlled these great masses. He, with great simplicity illustrating and applying the grand old truths, made no effort to excite, but rather to allay excitement, and asked for no external manifestation of interest. He depended on the Word, borne home by the Spirit; and the Spirit wrought. Some would cry out, "The two edged sword is cutting me to pieces." The wicked scoffer, who came to make sport, dropped like a log, and said, God has struck me! Once, while preaching in the open field to 2000 people, a man cried out "What must I do to be saved?" and prayed the publican's prayer, and the entire congregation took up the cry for mercy. For half an hour Mr. Coan could get no chance to speak, but had to stand still and see God work.

These are greater signs of the Spirit than mere words of agony or confession. Godly repentance was at work and quarrels were reconciled, drunkards abandoned drink, thieves restored stolen property, adulteries gave place to purity and murders were confessed. The high priest, Pele, and custodian of her crater-shrine, who by his glance could doom a native to strangulation, on whose shadow no Hawaiian dared tread, who ruthlessly struck men dead for their food, or garment's sake, and robbed and outraged human beings for past time, this gigantic criminal came into the meetings with his sister, the priestess, and even such as they, found irresistible power there, and with bitter tears and penitent confession the crimes of this monster were unearthed. "Those two had spent about seventy years

in sin, but till death maintained their Christian profession."

Whether John Welch and Titus Coan had received the baptism of the Holy Ghost, I shall let the readers judge for themselves. One thing I do know, if the records concerning them are true, the same power was manifested through them that that there was through the Apostles after they had received the baptism of the Spirit, and as "things equal to one another are equal to the same thing" I know of no way of escape but to admit that they had the same kind of a baptism that the Apostles had.

The men above referred to are not isolated characters, they are only two among a numberless multitude through whom the power of God has been manifested in much the same way, as through the Apostles of the primitive church, but I cannot refer to any more in this article as it is already too long. The account of Titus Coan is found in Dr. A. T. Pierson's "Modern Acts of the Apostles."

ECHOES FROM THE INDIANA MINISTERIAL ASSOCIATION.

C. F. YODER.

The eighth session of the Indiana Ministerial Association which has just closed has been perhaps the best of all in point of attendance and interest and profit. With one exception all on the program were present. Sister Grossnickle presented the sister's work to the S. S. C. E., of the church on Monday evening. Brother Rensch preached an excellent sermon on Tuesday evening, and likewise brother W. D. Furry whom we are glad to welcome to this state, on Wednesday evening, and on last evening we closed with a most blessed communion service. Below is a brief epitome of some of the good things that were said. Of course one cannot do justice to the addresses given in this way but any misconstructions must be laid at the door of the writer. The first address was given by L. W. Ditch

Subject: "Who Should Hold the Revival, Pastor or Evangelist?"

By revival we mean not merely a stirring of the waters but a purifying as well. The pastor must not be otherwise engaged or physically unable, but if not then he is the one to hold the revival. 1. He is best qualified, because he is best acquainted with the community, its needs and peculiarities and how to reach it. 2. He can thus unify permanently his people. The evangelist binds them temporarily in zeal, but when he is gone the pastor must reorganize and bind them to himself. 3. Because it is only right that the pastor should reap the harvest he has

sown. 4. It gives the pastor courage. 5. The work will be more spiritual. In the case of the evangelist, his personality is the main element. 6. Because the work will be more internal and less external. 7. Because the results will be more permanent. 8. Because the congregation will feel their own responsibility in the matter. Therefore, let the evangelist go only where there is no qualified pastor.

DISCUSSION—I. FOR THE PASTOR.

W. C. Perry—I have found that when the pastor is not able to co-operate much, the evangelist largely views the sympathies of the congregation. . . The mass of the people judge a pastor by the number of converts he makes.

Jesse Calvert—Some are qualified to hold revivals and some are not. . . There have been able preachers who were poor evangelists. . . The evangelist must have fire.

W. D. Furry—The pastor should at least try and if he fails then get the evangelist.

II. FOR THE EVANGELIST.

G. W. Rensch—The evangelist knows better how to do the work because of his broader experience.

J. M. Bowman—The evangelist arouses enthusiasm, this is a good thing. We should rejoice to see any one save souls.

Laura Grossnickle—No matter how good a pastor may be, with some he grows old. . . The Evangelist only *assists* the pastor in reaping the harvest. In every revival one wishes for help so as to be able to visit, for this results in as much good as preaching. By co-operating in the meeting the pastor can hold the sympathies of his people.

C. F. Yoder—May not the answer to the question depend upon local circumstances, e. g., the ability or inability of the pastor and his hold upon the community and his people, so that there can be no inflexible, general rule. "Yea, so have I strived to preach the Gospel, not where Christ was named lest I build upon another man's foundation."

The Revival, How Prepare for it and How Conduct it.—W. W. SUMMERS.

It depends upon circumstances. If the revival is in a new place it will be necessary to prepare doctrinal sermons. Do not polish them over much and neglect the substance of them. . . In conducting it. 1. Depend upon Divine aid. 2. Get the congregation revived and at work, praying, singing, speaking and doing personal work. 3. Be filled with the Spirit. Discussion.—Jesse Calvert—The preacher is supposed to be always ready for a